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NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

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H. M. HENRY, PRINTER.

Selections.

THE OBJECTS OF REPEAL.

1. Not a repeal of the political union of Ireland and England—that is, not a separation from the British crown—but

2. The restoration of the legislative and judicial union—the restoration, therefore, of a separate and local parliament, and of the judicial independence of Ireland—the first, to include a separate House of Commons and House of Lords, and the consequent making, with the sanction of the common sovereign, of all laws that shall be in force within Ireland, and the total exclusion of all other legislation from any interposition, in affairs purely Irish; and the last to include the final decisions of all questions in law, by Irish tribunals, seated in Ireland, to the total exclusion of all appeals to British tribunals.

3. Such an extension of the elective franchise, and such a change in the electoral districts, and the distribution of members, as to give a new Irish constituency, fairly and fully representing the whole people.

4. Vote by ballot, as most effectually insuring tranquillity among the masses, and independence of voting to each individual.

5. A new appropriation of the ecclesiastical State revenues—all these things now in the hands of the Church of a mere fraction of the people, and many of them being originally the gift of those whose descendants are now plundered of them. At some time, they are not to be appropriated in the new arrangement, either in whole or in part, to any other Church whatever, but purely to purposes of public charity and general education; and even such appropriation is not to take effect at once, but only gradually, having entire respect to every vested interest, and removing no present incompatibility from any ecclesiastical benefit. They would have no State ecclesiastical establishment whatever.

6. They propose a law, so repealing and modifying the existing law in favor of landlords, as while it enables the landlord to recover a rent fairly adequate to the value of his land, shall break up the oppression of the present system of short, of annual leases with no certain compensation for improvements, by securing long leases to the tenants, and a lien upon the land for all valuable and lasting improvements.

7. To put an end to absenteeism, and revive the manufactures and trade of Ireland.

And finally, they claim exemption from all but their proportionate share of the national debt—which on a basis indicated, could not exceed, they think, some \$4,000,000, and being soon paid, would leave Ireland the best taxed of any country in the world, instead of being, as she now is, the country which, according to her present means, suffers the most from taxation. These, the repealers declare to be their objects—repeal, the means.

HENRY CLAY.

The following anecdote, taken from Mallory's life of Clay, has been going the rounds of the press, deservedly.

In the spring of 1829, we had the pleasure of being a fellow passenger with Mr. Clay, from New Orleans to Louisville. After a general acquaintance, he had established among the cabin passengers, to pass away the time more easily, a game proposed to have a game of cards, in which one of the number proposed to invite Mr. Clay to join. When the invitation was given, he inquired what game was proposed. The reply was, "Bridge." The sudden compression of the lips, and the change from easy politeness to the dignified deportment of one entitled to give advice, evinced, at once, a determination not to engage in the game. "Excuse me, gentlemen," said he, "I have not played a game of any kind of hazard for the last twelve years; and I take occasion to warn you all, to avoid a practice destructive of a good name, and drawing after it evil consequences of an incalculable magnitude. In earlier days it was my misfortune, owing to a lively and ardent temperament, to fall into this vice, and to a considerable extent, and no one can lament more sincerely the evil, and the consequences of it than I do. These have followed me into nearly all the walks of life, and, though I have long since abandoned the pernicious practice which led to them, it seems that they never will abandon me."

For freedom only is our goal,
And every true and faithful soul
Must choose its own means to effect it;
And be it ballot, be it fair,
Or free produce, or monthly prayer,
Book-hall and candle, or what'er,
Grant others freedom to reject it. —M. W. C.

From the Liberator.

AN HOUR IN THE ANTI-SLAVERY OFFICE.

A very intelligent young man entered 25 Cornhill, and inquired for Mr. Garrison. He wanted, he said, to have a little conversation with some well-known abolitionist, on whose word he might depend, as a fair exponent of the views, and feelings, and intentions of the party. For distinction's sake I will call him *Aristus*, and the friend who stepped forward to reply to him, *Demus*.

I am hesitating what to do, said the new-comer; respecting the anti-slavery cause.

Demus. What! hesitating, when you see the sun-fopper oppressing the innocent oppressed!

When you see a professing Christian republican, whose very profession proves that he is acting against his conscience, scourging men, women, and children, buying, or selling, or working them up for his own benefit, according as he fancies it best profited!

Make mad the guilty, and appall the base.

"Look here upon this picture, and on this."

CASSIUS M. CLAY.

This noble man has come out in a series of articles, in the Lexington (Ky.) Intelligencer, denouncing slavery in unqualified terms. In one of these articles, Mr. Clay says:

I denounce those who would, by legislation, or otherwise, fix the bond of perpetual slavery and the slave-trade, upon my native State. In the name of those who in all ages have been entitled to the first care and protection of men, I denounce it. In the name of them, who in '76, like those who sent back from Thermopylae the sublime message, "go tell Lacedemon that we died here in obedience to her laws" illustrated by their blood, and iniquity, which they taught, I denounce it. In the name of Christianity, against whose ever-loved and soul-stirring sentiment, it forever wars, I denounce it. In the name of advancing civilization, which, for more than a century, has with steady pace moved on, leaving the Cimmerian regions of slavery, and the slave-trade, far in the irrevocable and melancholy past, I denounce it. In the name of the first great law, which, at creation's birth was impressed upon man, self-defense, unchanged and immortal as the image in which he was fashioned, and in His name, whose likeness man was made, not unworthy to bear, I denounce slavery and the slave-trade, forever.

A RARE OLD MAN.

Died, in this city, on Friday evening the 2d instant, JOHN CARTER, in the 114th year of his age. This is the same "Old John" of whom some notice was taken in the Intelligencer last winter, when a joint resolution was passed before Congress to grant him a pension. He was born of African parents, in Westmoreland county, Virginia, in August, 1729, two years and a half before the birth of Washington, and in the same county. Had he lived two months longer, he would have reached the full age of 114 years. He accompanied General Washington as his personal servant, in the old French war,

and was with him in the battle-field on the Monongahela, of July, 1755, where General Braddock was defeated and slain, and where Washington, by his ability and prudence, covered the retreat and saved the remnant of the British army, and laid the foundation of his future military fame.

In the war of the revolution, John followed to the camp and to the field his old commander, sometimes as a personal attendant, and sometimes in the ranks of the army; and continued with him till the termination of hostilities. When retiring from the army, General Washington presented "Old John" with a military coat, the same which the General had worn at the siege of Yorktown, as a token of his approbation and esteem. This coat John had preserved as a sacred memento; and though in his old age reduced to extreme poverty, no money could ever tempt him to part with the coat. He wore it as a dress coat till within the last fifteen years of his life, and has left it as his richest earthly treasure.

Aristus. I heard some of these friends you speak of at the convention of New-England abolitionists on the other day. I should not like to sustain them all.

Demus. Choose for yourself, sir.

Aristus. I like your plan. It is calculated to arouse thought—to awaken the feelings—to set a train of favorable influences in motion; and I should prefer the one who adds a finished education to a sound judgment; gain mainly feeling to a devoted, but not an exclusive desire for the abolition of slavery. The man I would send out, should unite a good heart, a good temper, good talents, and good manners, and a good education, to the invincible determination which I acknowledge in some of your friends whom I saw.

Demus. May I ask if you have voted within the year for any man to any office, civil or ecclesiastical.

Aristus. For many to both.

Demus. Permit me to inquire if you find in them all those qualities which you declare indispensable in an anti-slavery agent? I observe that in the plenitude of your moderation you have only required perfection.

Aristus. Frankly, not one! I must acknowledge it! but will allow that it really requires more of a man to make the world better, than to conduct it as it is.

John Cary was born free. Mr. Briggs having asked him, "Who was your master?" John replied, "God is my master, sir; I never had any other."

He was ardent in his patriotism and attachment to his country's Father, the great Washington. He was still more ardent in his piety and devotion to God, his eternal Father and Redeemer. His life was unstained, and his death was unclouded. He met, without dread, the King of Terrors, and passed the vale of death without alarm.—*National Intelligencer.*

For a great many years, the old man had lived upon the supply extended by the hand of charity, and that chiefly of poor colored neighbors. During last winter, Mr. Briggs, of Massachusetts, who had known the old man, and visited and comforted him, brought his case before Congress, and a pension was granted him, by a vote of 100 to 1.

He was ardently engaged in the cause of the slaves, and did much to promote their cause.

After the war of the revolution, John resided for several years in Westmoreland county, where he became a devout member of the Baptist church.

He removed to this place; and for the last twenty-eight years of his life was a member of the First Baptist church in this city.

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shows that I denied the power of Congress as the representatives of the people, to legislate for the benefit of the slave trade.

It also shows that Mr. Cushing maintained the correctness of this proposition.

It shows further, that I adverted to my own course on this subject, and to that of other members. And that Mr. Cushing vindicated his own course.

Now I ask Mr. Cushing to say what course of his did he vindicate? No man who reads the report will hesitate in saying that he vindicated his course upon the slave trade. But I ask again, what did he vindicate his course against? I think Mr. Cushing will at once say that he vindicated his course against the charges which I had made. And here arises the principal question, what were the charges which I had brought forward; and against which he felt it necessary to vindicate himself? I ask him the question, and I "challenge" him to answer it. Let him inform the readers of his letter, what charge did I make? Against what charge did he vindicate himself? I affirm that I charged him with having endeavored to sustain the slave trade. This appears from the brief report which I have quoted. Had his speech been reported at length, it would have appeared that he ridiculed my objections to the slave trade, and denied that the principles involved in that traffic were more abhorrent to mankind than were those involved in the whale fishing, in which the people of New England are so much engaged. This was urged in vindication of his course upon the slave trade; and yet he denies having sustained it, and he also denies that I charged him with having been its advocate. But with these evidences, with the testimony of unbiased reporters, written and published at the time, with the uniform declarations of Mr. Cushing made at four distinct periods, on different subjects, and with the accredited journal of the House of Representatives, I rest the facts. Having, as I believe, fully established these points, it will, of course, be unnecessary for me to examine Mr. Cushing's other charge.

Before I close, I feel it my duty to say that I regard Mr. Cushing's letter as evidently written under a degree of feeling unfavorable to an accurate recollection of facts, or to a correct presentation of matters on which he evidently felt much excited. I regret that he placed himself in the attitude which he occupies; but that was his act, not mine.

I entertain no doubt that he had forgotten the occasions but which rested with great weight on my own mind. I did not then, nor do I now believe, that he was conscious at the time, how deeply injurious to the interests, the honor, and the constitutional rights of the people of the free States, were the principles which he advocated. No argument appeared to arrest his attention; and I felt it my duty to hold up the mirror before him in such a manner that he might catch a passing glimpse of his own acts. The effect which these matters are to have upon Mr. Cushing, or myself personally, is of comparatively little importance. But the principles about which we contend, are as interesting as the rights of man, and as important as the honor and the constitution of our country. It is the importance of these principles, that has compelled me to speak more freely of Cushing's "course" than I would have done under other circumstances. I have desired no personal controversy with any man, and if Mr. Cushing will now give categorical answers to the following questions, I think our present difficulties may easily be adjusted:

[Mr. Webster was Secretary of State.]

Communications.

LETTER FROM OHIO.

MANSFIELD, 8th mo. 28th, 1843.

The readers of the Standard will be double anxious to hear how the agents of the American Society are getting on in Ohio. They have had many difficulties to contend with; and the opposition was so great at Cleveland, and Oberlin, as to prevent holding conventions at those places, and rendered the gathering here much smaller than it otherwise would have been. When the notice of the appointment was received, information was given, and all necessary arrangements made for the meeting; but immediately the cry of Garrisonites, Fanny Wrightites, Non-resistants, &c., was heard from those who have stood at the head of the anti-slavery army in Mansfield. It was soon found that their organization was in our midst, using its subtle artifice to weaken, and if possible, destroy, the labors of those who have borne the burden and heat of the day, and to whose exertions the world will have, at some future day, if it does not at present, yield the triumph of right over might, and truth over error.

There is nothing more to be despised, than the principles of a person, wearing the garb of abolitionists—professing to the world to love the slave, and labor for the restoration of his stolen rights—which will permit him to become a traitor to the cause, when called upon to labor with those whose views on other subjects are at variance with his own; around whose mental vision and party have cast such a shade, that he can see nothing except what comes within the extremely narrow visual angle formed by his own sectarian glasses.

None of the speakers arrived except Ferris. Collins and Douglas were prevented by sickness, and Bradburn was disengaged at Oberlin; it being the time of the commencement of the institute, they assured him there would be no time coming for the Congregational minister of Mansfield to be there, and without his aid a meeting could not be got up; but alas! if the slave's chains are to remain riveted until he, and such as he strike the sounding blow, time without end will see them on.

Pursuant to notice, the people assembled on the morning of the 22d, and were ably addressed by Jacob Ferris. In point of numbers, there was not much to encourage; but the profound attention that was given to the remarks of the speaker, spoke words of joy to the friends of liberty.

The morning of the second day, F. Taylor, of Pennsylvania, Marshall, of this vicinity, and Ferris, addressed the convention. The afternoon was occupied by an exposition of the foulness of the American church in regard to slavery. Ferris, with his wonted zeal, well armed with righteous indignation, laid her corruptions open before the people. The charges brought against the churches and ministers were of the most caustic nature, yet not one dared to raise an objection to any of the remarks made by the speaker. The number increased each session, until the closing one, which was quite large, considering the small degree of interest that had been heretofore manifested on the subject of human rights in this place. The audience maintained strict order, in despite of the efforts of some rude ruffians outside the house, who aimed to throw the meeting in confusion, by hurling mud in our midst. The speaker was evidently the object of revenge, but by some hap he escaped, and the missile was divided among a number of persons.

The 24th, Ferris and Taylor left with B. C. Gilbert, who had brought the noted "Ohio Liberator" to convey a copy of the charges alleged against him—the issuing of an *ex parte* "explanation," filled with the most slanderous imputations against his honesty and moral character, of which he was also denied a copy—the strange permission of the members of the inferior tribunal, whose decision was in question before the higher one, to act as judges in their own case, as members of the higher tribunal, to decide it in their own favor—are well worthy of the Inquisition itself. We had supposed that there was no other tribunal except the holy office that tried and condemned men without acquainting them with the exact offense for which they are tried, and without confronting them with their accusers. It remained for the Society of Friends, in New-York, to furnish the parallel.

The spirit of religious bigotry which these transactions display, is precisely that which shut up the Quakers in loathsome dungeons, cut off their ears, bored their tongues, scoured them in the market places, and suspended them upon gibbets. It is fortunate for those who are subject to their authority, that their power is confined to separating them from their company, and does not extend to life and limb. It is a melancholy sight to see the successors of those confessors who formed their ecclesiastical and social polity in the midst of the most frightful persecutions on the part of those whose iniquities they attacked, now pursue the same course, as far as their power extends, towards those who testify against their own shortcomings.

But while we lament with the author of the "Narrative," the degeneracy of that portion of the Society of Friends, which has treated him with such singular injustice, still we rejoice to know that there is a remnant left. Though the majority may have deserted the maxims and policy of George Fox for those of the world, there are those who are faithful to their great testimonies. Protests have been signed by many of the most intelligent and exemplary of the Friends, in various parts of the country, remonstrating against the unfairness and anti-Christian character of the proceedings of the New-York meetings.—The unfaithfulness of the Society of Friends, as a body, in both the divisions which claim the name, to their testimony against slavery, has been often adverted upon by abolitionists. But the spectacle

OVER SUCH DO ANGELS WEEP.

The inconsistency evinced by ministers and professors of religion, in reference to slavery, is apparent, in almost all circumstances in which action on this all-important subject is demanded. Nearly every page of the Bible abounds with pointed condemnation of those who turn away from the ery of the slave in distress; and yet, if we look for sympathy for the crushed slave in the churches, where it ought to glow with Christ-like fervor, in the majority of them it is not found to exist. In how many of the concourses of prayer for the conversion of the heathen, are the enslaved remembered? In comparatively

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At the Anti-Slavery Standard, NEW-YORK, THURSDAY, SEPT. 28, 1843.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 28, 1843.

of members being disowned for an official connection with a newspaper devoted to the deliverance of the slave, was an act for which they were hardly prepared. When Friends can unite with those out of the path of the Society in commercial, political, and scientific associations—and can even join them in a call for an anti-abolition meeting, which resulted, if it were not designed to do so, in a frightful mob, and all without a rebuke, it seems strange, to the spectators at least, that they are discouraged from meeting with the same description of persons in associations formed to carry forward one of their own testimonies, and even disown for holding an official relation to one of them. But this is all explained by the influence of the pro-slavery, public sentiment of our land, which is brought to bear with as much force, both socially and commercially, upon the Friends as upon any other sect or party. We rejoice that the disclosures of this pamphlet have been made, and that they have been so eagerly sought for. The policy and the proceedings of the Society of Friends, were, in a great degree unnoticed, and unknown to the world in general, until the anti-slavery movement began. There were few, or none, out of its own ranks, that knew what their testimonies were, or cared whether they were faithful to them or not. Then, the transactions of the Society, whether they were good, or evil, were concealed from the eye of the public, by its indifference, if not by its own desire. Those days have now passed away. The doings of the Society of Friends, are now scrutinized as closely, and examined as carefully, by the universal rule of right, and by their own acknowledged standards of duty, as those of any other class of men. If their deeds are good, they will rejoice at this publicity—it evil, they will shrink from it. But at any rate, it is inevitable. Earnest eyes, and those not hostile to genuine Quakerism, are fixed upon them. They can live no longer in the quiet of their own denomination. Men are curiously watching, to see whether the great problem of a visible church on earth, uniting the advantages, and avoiding the disadvantages, of former establishments, which George Fox thought he had solved in his religious and social polity, is solved indeed; whether this be that which should come, or whether we must look for another. The true friends of the Society, as well as the friends of humanity, generally, will thank Isaac T. Hopper for the developments which he has made in his narrative. His wounds are the healing wounds of a friend—his weapon the friendly scalpel of the surgeon, not the knife of the assassin.

LETTERS ON SLAVERY, ADDRESSED TO AMERICANS CAN WIVES AND MOTHERS.

BY H. M. TRACY.

LETTER IV.

OPPOSITION OF SLAVERY TO RELIGION.

What I own is spiritual being! a being made to know and adore God, and who is to oulive the sun and stars Chain to our lowest uses a being made for truth and virtue! convert into a brute instrument that intelligent soul on which the idea of duty has dawned, and which is a nobler type of God than all outward creation! Should we not deem it a wrong which no punishment could expiate, were one of our children seized as property, driven by the whip to toil? And shall God's child, dearer to him than any son to an earthly parent, be thus degraded? Everything else may be owned in the universe; but a moral, rational being, cannot be property. Suns and stars may be owned, but not the lowest spirit. The highest intelligences recognize their own nature, their own rights, in the humblest human being. By this priceless, immortal spirit which dwells in him, he likens of God which wears a redman in him not in the dross of a savage born with the white man.

In a preceding letter, I mentioned that Christianity and slavery were antagonistic principles, and that the one existed only by a partial or total extinction of the other. My design in this communication is, to consider the subject more fully. What, let me inquire, is the ultimate design of Christianity, and what are the effects now witnessed? The ultimate design of the Christian system seems to be the exaltation of the human character. To take humanity from that grave of pollution into which it has fallen through sin, and elevate it to an intimate alliance with the Governor of the universe, is its great purpose. It takes the most frail and erring among mortals, and gives them the rich promise of becoming an heir, a joint heir with Christ, to all things, upon the single condition of obedience to those laws which God has framed for his present and future good. It takes a frail child of dust, a creature whose present existence can be measured by a span, and promises him an eternity of glorious existence.

But its present effects are, to soften and subdue the stubborn, selfish passions of men, to make them dwell in the body of a slave, and slavery exist in the full light of such a system? Slavery, whose primary aim is to destroy all that is Godlike in man, is it not a mere chattel, a thing to be bought and sold in the market with the meanest of beasts? Can there possibly exist one connecting link, even one shade of affinity between them? No; no intelligent being can honestly assert, that Christianity has the least apology to offer for slavery.

You will perhaps exclaim against this wholesale assertion, and call for particular and specific proofs. They meet us at every point. If we for once compare the laws that regulate these systems, we shall find them at perfect variance. Let us take the first great law of Christianity: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength." Compare this with the law that subjects men to the entire disposal of other men, who have assumed to have a legal right to keep them in ignorance of the most weighty obligation that can possibly rest on a human being. How shall the poor, degenerate slaves, be induced to love their master? A gentleman related that a planter, who had a numerous family, had a negro woman who was in constant attendance upon him, and who was very illiterate. He sent for a teacher, and she came, and taught her to read and write. She was a very ignorant woman, and it was expected that her children would be healthy, too. Her master grieved that she was so unprofitable, and could not determine what to do with her, for she possessed that resolution which nothing but death could conquer.

A short distance from me, a beautiful brunette, of the first class, valued by her master at fifteen hundred dollars, was stabbed to the heart with a Bowie-knife, by her mistress, because her husband, she said, was too intimate with her. A gentleman related that a planter, who had a numerous family, had a negro woman who was in constant attendance upon him, and who was very illiterate. He sent for a teacher, and she came, and taught her to read and write. She was a very ignorant woman, and it was expected that her children would be healthy, too. Her master grieved that she was so unprofitable, and could not determine what to do with her, for she possessed that resolution which nothing but death could conquer.

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The slaves, by long habits, become insensible of the effects of slavery upon the human family; they are brought up from infancy to govern according to their own capricious views, and are to be pitied. I have seen white boys, four, five, and six years old, whip black children older than themselves, merely out of sport, or for no cause whatever; while the tears rolled thick and fast down the cheeks of these little sufferers. They bore it silently; not a word escaped their lips. At the time, I heard no murmuring; but the tears bespattered the deep-felt sorrow, that anguish of heart, that never dying worm, that will yet prey, I fear, upon the life of their oppressors. A gentleman there, observed to me, as we were talking upon the subject, "that he believed the descendants of the white people would have to serve the blacks, the blacks now serve us." This gentleman was not a slaveholder, but a respectable mechanic—he had always resided at the South—and this sentiment he repeated with emphasis.

I asked a gentleman, one day, who, by the way, was a county officer, what ailed that black woman, as one passed by us, who had appeared for several days past at my house. "I will tell you," says he. "Her husband's master is about moving to the western part of Arkansas, and she has been begging her master to buy him; but there is no likelihood of their striking a bargain, for his master asks one thousand dollars for him, and her master will not give over six hundred—four hundred dollars parts them; and she is in mourning for her husband." Does it not appear to be right, says I. "No," says he; "there is nothing right about it; it is cruel. I own no slaves, and thank God I don't wish any! but the law permits it, and the less I think about it, the better I feel." This gentleman, too, was a native of the southern states.

These here, who hold such arguments as these: "Their slaves are as much their property as our horses are ours; we own our horses, and their slaves have no right to meddle with our property"; I sincerely pity, for the slaves, their ignorance; and if possible, may enlighten them. To convince such of their errors, let simple truths be presented to their understandings. I would say to such, suppose a company of foreigners should come here under a pretense of paying you a friendly visit, and while paraking of your property, should draw out concealed arms, and force your children from your homes into a foreign country, and there sell them as slaves; would you not think that the law of that country was founded in cruelty, which declared your children and their descendants forever to be the rightful property of its inhabitants? Could your children be looked upon as human beings? How shall the poor, degenerate slaves, be induced to love their master? A gentleman related that a planter, who had a numerous family, had a negro woman who was in constant attendance upon him, and who was very illiterate. He sent for a teacher, and she came, and taught her to read and write. She was a very ignorant woman, and it was expected that her children would be healthy, too. Her master grieved that she was so unprofitable, and could not determine what to do with her, for she possessed that resolution which nothing but death could conquer.

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NATIONAL ANTI-SLAVERY STANDARD.

the engine is in operation. The light of a lamp is scarcely sooner diffused through a chamber, than the piston is propelled through the cylinder of the engine. This effect is produced by an instantaneous and powerful expansion of the aforesaid mixed air, consequent upon combustion. How the combustion is effected, and the pressure from the rarefied and compressed air brought to act successively on the opposite ends of the piston, as to give it a reciprocating motion, capable of being increased, (one would almost think,) to the velocity of lightning, is what the Inventor has not disclosed. The effect anybody may behold in a small operative machine of about three horse power, working with the regularity of a clock, but suspending, increasing, or diminishing its action at the touch of the engineer. The smoke arising from the combustion, passes off under and around a reservoir of the combustible, and converts it into the form of an elastic fluid, fast enough to feed the combustion.

The most notable advantage which this invention offers over the steam engine, is perfect and uniform safety to life and property. There can be neither explosion nor communication of fire from this machine. The highest pressure which the expansion can produce, is about twelve atmospheres, or 180 lbs., to the square inch. The cylinder has only to be made capable of bearing this, and danger can never ensue. The reason is, that if the combustion be increased beyond a certain point, it is instantly checked by the excess of combustible above the supply of oxygen necessary to ignite it; whereby a smothered combustion produced. Therefore that excess of combustion, which would produce a dangerous excess of action, goes invariably to diminish instead of increasing action. This is the best of safety-valves. It acts the instant it is wanted, needs no mechanism, nor adjusting, and admits of no man-slaughter mounting it to run a race. The remedy is generated, and applied by the very excess which is to be corrected. This is a beautiful principle. It is believed that a locomotive moved by this power, may go with ease and safety, a hundred miles an hour!

The advantage which next attracts the observer, is that the combustible necessary for supplying this engine, occupies but about one-sixth of the space of fuel for a steam engine. For example, a locomotive might run a thousand miles or more, without stopping, and a steamboat might go in like manner round the world. Alcohol, turpentine, lard oil combined with whiskey, and many other substances, may serve for combustible.

A third advantage is, that the peculiarly perilous, and seemingly insupportable service of *firemen* is done away; there being no furnace, and no boiler, and the combustible being supplied by a pump, driven by the engine.

A fourth advantage is, that the weight of both fuel and machinery is immensely diminished; consequently the propelling power necessary to obtain a given velocity, is proportionately diminished. A fifth advantage is, no waste of superintendence or fuel, inasmuch as the combustion ceases entirely at the moment of stopping, and recommences only at the movement of starting.

A sixth advantage is, that there is no dirt, or heat, or unpleasant smell, so powerful an auxiliary to sea nausea. Lastly, a vast space now occupied in the case of steam-boats by machinery and fuel, will be gained for freight or passengers.

As to the comparative expense, we have no exact data for calculating it. It is estimated that it cannot exceed that of steam engines. If, as we are assured, lard can be used for the combustible, the substitution of the fire for the steam engine, would give the greatest conceivable impulse to that invaluable branch of husbandry, the raising and fattening of swine.

How vast and wonderful are the advances of human improvement and power! Our generation is transported in ample and comfortable houses with the precision of foot motion, and the swiftness of a bird, across oceans, rivers, and mountains. And now, by a simple and beautiful application of science, we have perfect safety added to certainty and velocity. The Atlantic and Pacific are to be speedily united, and here is a harmonious accompaniment to that grand movement. What need was there of perpetual motion or of flying machines? We have the effects of both; and the idea of an imaginative speculator on the improvements of our age, that we shall breakfast in New-York, dine at the Isthmus of Darien, and take tea in China, seems not wholly wild.

The ingenious and meritorious inventor, is Dr. Drake, a native and resident of Philadelphia. He was animated by the hope of averting the dreadful dangers of steam. He is a chemist, but no mechanician. The invention is, in fact, the application of chemical agency as a mechanical power. Several years ago, during confinement by sickness, he conceived the idea. From that period he has been employed in reducing it to practice. For two years he has had a machine in operation, and for one year in satisfactory operation. He has taken measures for securing patents at home and in Europe.

CRIME IN FLORIDA.

"A shocking statement is made in the National Intelligence, in relation to crimes in Florida. It is said that the proof furnished 'of the existence of lawless bands of desperadoes, who with white faces, emulate the ferocity of savages, is almost of a positive nature. We have heard it intimated on good authority, that General Worth is in possession of the very strongest circumstantial proof, and we well know that those who have, from time to time, escaped these murderous attacks, have expressed the solemn conviction, that some of the assailants were white men, disguised as Indians.'"

There has been a rumor for several years, that many of the outrages in Florida, and the violation of treaties there, charged upon Indians, were in fact committed by whites, disguised as Indians, for the purpose of renewing or protracting hostilities, by which said whites, as contractors, sutlers, hucksters, and other vermin, were living and growing fat. The subject seems not to have been investigated. Probably any investigation on the spot, where it ought to take place, would only multiply crime. The amount of murder, robbery, peculation, fraud, and crime of every description, perpetrated in the slave country, in connection with Indian treaties, Indian trade, Indian agencies, Indian wars, Indian removals, and Indian pensions, would appall the people of the North who pay, if they were to know the fifth part of it. But we ought not to wonder at it. Where one half of the community are educated to commit crime against the other half, is it strange that they try their trade upon one another? When they are taught to make nothing of killing a slave, is not the transition easy to killing the free without compunction? And so of every other crime. Do the humane editors of the Intelligencer allow themselves to think of these things, or to inquire whether they have any duty to perform in relation to them, and to the common weal of their country; or is it because such philosophical investigations are "too exciting," that they systematically eschew them, and will permit no others to pursue them in their columns, unless the results to which they come be favorable to slavery. They even refused to publish the Florida law for imprisoning and selling Northern seamen, although that law was at the time the subject of debate, and of a report and counter report in the House of Representatives. But it was apprehended that if the full infamy of that law could be made known, Congress would annul it, or abolitionists would make capital out of their refusal to annul it.

Hence it was, that it could find a place in no paper at the seat of government. The time will come, we trust, when Northern whigs will reflect upon this matter, bestowing all the patronage, both public and private, and to them to demand a repeal of the legislative union.

It has been, and ever will be my earnest desire, to administer the government of that country in a spirit of strict justice and impartiality, and to co-operate with parliament in effecting such amendments in the existing laws as may tend to improve the social condition and to develop the natural resources of Ireland.

In a deep conviction that the legislative union is not less essential to the attainments of these objects, than to the strength and stability of the empire, it is my firm determination, with your support, and under the blessing of Divine Providence, to maintain inviolate that great bond of connection between the two countries.

I have observed with the deepest concern the persevering efforts which are made to stir up discontent and disaffection among my subjects in Ireland, and to excite them to demand a repeal of the legislative union.

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From a deep conviction that the legislative union is not an abstraction." Our liberties will well nigh become so. For the last fourteen years there has not been an equal amount of oppression and ruin caused by government in any country, unless it was in an enemy's; nor are there any countries, where the people would have submitted to it, except from a conqueror.

See last page.

MARINE PALACES.

We lately gave a brief description of the beautiful steamboat Knickerbocker, which plies between New-York and Albany. Since then we have visited the Ashburton, a packet ship of about 900 tons, which sails between New-York and Liverpool. This is truly a regal vessel, fit for Zenobia, in the palniest days of Palmyra. The cabin is richly carved and gilded, and the walls and door-pannells are a series of pictures in brilliant coloring. Many of them have reference to the name of that vessel; thus in one Britannia and Columbia are seen embracing; in another a lion, stretched on the sea-shore, most comely; eyesan eagle soaring above him. In one place the rising sun is dispersing clouds, and near by is Victoria leaning on the Ashburton treaty. Mercury, the God of Commerce, just come across the sea, is poring doubtfully on the strand. At the end of the cabin are Ashburton and Webster; the former we have never seen; but the latter is decidedly a poor likeness.

There are other pictures better suited to please the young. Cupids flying off with hearts; shepherds playing on pipes; shepherdesses crowning lovers with wreaths of flowers; children sleeping under trees, or playing with lambs and dogs. All these are enclosed in wreaths carved and gilded. The effect is beautiful, though perhaps somewhat too gaudy. The window through which light shines down from above, is of various colored glass, in which yellow predominates. These glowing rays falling on a brightly tinted carpet, the gay pictures, and sofas and ottomans covered with rich silk damask, produces a gorgeous effect. While standing in the midst of this splendor, one does not like to think of the poor emigrants in their crowded and dirty cabins. Such thoughts make Mercury, pouring out his dollars on the sea-shore, seem not quite so certainly a benefactor to mankind.

The Queen of the West, a magnificent packet vessel of 1900 tons, is by many considered handsomer than the Ashburton. Here are no gilded wreaths, or brilliant paintings on white panels; but the cabin is beautifully finished with the most costly kinds of wood; such as mahogany, rose-wood, and maple. Such floating palaces as these denote the climax of commercial grandeur. Will the time ever come when their history shall be like that of Phenician wealth and splendor?

POLITICAL ACTION.

There is no branch of anti-slavery effort more legitimate or valuable than the diffusion of correct information as to the bearing of slavery on the politics of the country, as to the characters of candidates for political office, and as to the duty of abolitionists to use their elective franchise for the removal of slavery, and for arresting that corruption in the government, and the disorder, demoralization, and ruin among the people, which are the legitimate offspring of slavery. These things form a great and noble field, which, if it be not filled with wholesome plants, will be overrun by noxious weeds. We must occupy it, we must dig it, weed it, and work it diligently, and we shall reap an hundred fold, both for ourselves and for the starved and tortured slaves.

We are pleased to receive and insert the notice of the PHILADELPHIA MEETING, which will be found in the usual column. We are glad to see that the questioning system has already been applied there, in the pending election, and shall look with interest for the correspondence to that invaluable branch of husbandry, the raising and fattening of swine.

As to the comparative expense, we have no exact data for calculating it. It is estimated that it cannot exceed that of steam engines. If, as we are assured, lard can be used for the combustible, the substitution of the fire for the steam engine, would give the greatest conceivable impulse to that invaluable branch of husbandry, the raising and fattening of swine.

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on the solemn declaration of parliament in support of the legislative union.

I feel assured that those of my faithful subjects who have influence and authority in Ireland, will discourage to the utmost of their power, a system of pernicious agitation, which disturbs the industry and retards the improvement of that country, and excites feelings of mutual distrust and animosity between different classes of my people.

Victoria's Visit to Louis Philippe.—The King of France, hearing of the queen's intention of taking a short excursion by sea, commissioned his sons, the Prince de Joinville, and the Duke d'Alma, to invite her to his chateau at Eu, in Normandy, and their mission was successful. She took her departure on Monday, the 28th ultimo, from Southampton, amidst great rejoicings. The royal squadron reached Treport on the afternoon of Saturday, the 2d instant, where it was received by the King of the French and family, with great eclat.

This is the first meeting between the kings of England and France, which has taken place since the days of Henry VIII. and Francis I. It has created a great sensation in England and France; the whole of the people, gentle and simple, for leagues round the town of Eu and Treport, turned out on the occasion, and immense numbers of strangers came from neighboring places.

The scene was animated and novel. The gay dresses of the ladies, the variety and beauty of the military costumes, and the quaint and (to some of us) novel costume of the peasants of Normandy, of whom great numbers were assembled, formed altogether a *cop d'etat* at once brilliant and uncommon.

The King of the French appeared to be in excellent health and spirits, and to enjoy himself greatly on the occasion. He seems to me to bear a striking resemblance to some of the late portraits of George IV. He is a handsome and portly man, and not at all the clumsy, vulgar personage which he is occasionally represented in his portraits. He sat at the centre of the table. On his right hand sat the Queen of England, and on his left the Queen of the Belgians, Prince Augustus of Saxe Coburg, and the Princess Clementine, Prince and Princess de Joinville, the Duke of Montpensier, Lord and Lady Cowley, the Earl of Aberdeen, the Earl of Delawarr, M. Guizot, General Seignac, and Madame Lefebvre.

The King of the French was seated at the head of the table, and the Queen of England at his right hand. The King of the French was seated at the head of the table, and the Queen of England at his right hand.

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Poetry.

ANTI-SLAVERY OF THE OLDEST TIME.

In the early days of our government, slavery was discussed with freedom, which was gradually put down, and has not yet been completely recovered. Then, the presses of all parties, the semi-official of the government and the organs of opposition, entered freely and vehemently into the discussion. We are reminded of this fact by receiving from some friend the following verses, published in the Literary Companion, a paper edited by F. Prentiss, and published in this city. This was an abolition paper; but the government Gazette was equally decided against slavery. Both, so degenerate democratic and wing editors!

TO MATILDA.

Can fair Matilda call this smiling land
Her native place—did here the fostering hand
Of love parental teach her earliest youth?
To lisp the praise of liberty and truth?
And can she, reckless of her country's pride,
With superficial reasoning, seek to hide
That blot which even she must see too plain.
Whilst her patriotic muse with tears deplores
The storms that ravaged St. Domingo's shores,
And mourns the trembling fugitives that flee
Before the mad'ning crowd from bondage free;
Her partial pity will not view the wrong
That wrings for ages the unhappy throng;
From sire to son the sad estate descends,
And but with life the hateful portion ends.
No distant hope the settled gloom relieves,
No view of freedom consolation gives,
Till rous'd at length with ill's too keen to bear,
Strengthened by agony—urged by despair,
Their chains they break, and made by freedom bold,
Licentious liberty reigns uncontrolled;
Their woes no measure knew—their vengeance none—
Pained memory aids them—terror goads them on—
The raging fires ascend—shrieks rend the skies—
Deep groans—loud shouts—together mingled rise,
And here humanity lets fall a tear
Than innocence with guilt the doom must bear:

Yet had the owners of this fair domain

Gently relaxed the ever-galling chain—

Had acts of kindness cheered the dreadful doom;

And some faint hope of freedom king'd the gloom;

This had not been—but soft, where do I roam?

A nearer scene of horror calls me home.

Will a Columbian maid deign to receive

From Britain, lessons that she ought to give?

Will she for slavery plead in softest strain

Whose father nobly snared Britannia's chain?

Will she, to make the hateful cause seem good,

Search history for examples steep'd in blood?

If once proud Britain bowed beneath Rome's yoke,

Twas ere the clouds of ignorance were broke;

But when she sought to play the Roman part,

America repelled her force and art.

And now that war and war's dire train have fled,

And peace's soft radiance plays around her head,

Will not her genius mourn, that he whose hand

Helped to give freedom to his native land,

Forgetful of the cause his valor gained,

Should cruel keep his fellow man enslaved.

CAROLINE.

THE WORTH OF HOURS.

BY R. M. MILNES.

Believe not that your inner eye
Can ever in just measure try
The worth of hours as they go by;

For every man's weak self, alas!

Makes him to see them, while they pass,

As through a dim or tinted glass.

But if in earnest care you would,

Mete out to each its part of good,

Trust rather to your after-mood—

Those surely are not fairly spent;

That leave your spirit bowed and bent,

In sad darest and ill-content:

And more! though, free from seeming harm,

You rest from toil of mind or arm,

Or slow retire from Pleasure's charm;

If then a painful sense comes on,

Of something wholly lost and gone,

Vainly enjoyed, or vainly done;

Of something from your being's chain

Broke off, nor to be linked again.

By all mere Memory can retain,—

Upon your heart this truth may rise:

Nothing that altogether dies

Suffices Man's just deserts.

So should we live, that every hour

May die, as dies the natural flower,

A self-reviving thing of power;

That every thought, and every deed,

May hold within itself the seed

Of future good and future need;

Esteeming Sorrow, whose employ

Is to develop, not destroy,

Far better than a barren joy.

FOOTSTEPS OF ANGELS.

BY HENRY W. LONGFELLOW.

When the hours of day are numbered,

And the voice of the night

Wakes the better soul that slumbered,

To a holy, calm delight;

Ere the evening lamps are lighted,

And like phantoms grim and tall,

Shadows from the fitful fire-light;

Dance upon the parlor wall;

Then the forms of the departed

Enter at the open door,

The beloved ones—the true-hearted,

Come to visit me once more;

He, the young and strong, who cherished

Noble longings for the strife,

By the way-side fell and perished,

Weary with the march of life!

With a slow and noiseless footstep,

Comes the messenger divine,

Takes the vacant chair beside me,

Lays her gentle hand in mine.

And, as she sits and gazes at me,

With those deep and tender eyes,

Like the stars so still and saint-like,

Looking downward from the skies,

Uttered not, yet comprehended,

Is the spirit's voiceless prayer,

Soft rebukes, in blessings ended;

Breathing from her lips of air,

Oh, though oft depressed and lonely,

All my fears are laid aside,

If I but remember, how lonely,

Such as these have lived and died.

Miscellany.

THE TEST OF COURAGE.

BY T. S. AURTHUR.

"You will stand alone, Harvey."

"I cannot help it."

"Every student in the college will be against you."

"I should be sorry for that. Still, if that is to be the consequence, I must meet it."

"Won't you join us? Say yes or no."

"No!"

"You are a coward."

A bright spot became instantly visible on the cheek of Harvey Willet. But he replied, calmly—

"If it be cowardice to fear to do wrong, then I am a coward."

"A precious stickler for right and wrong," remarked another.

"Even those who had perceived the true nature of the many struggle in Willet's mind, were too much under the power of the opposing sphere into which they had been drawn, to acknowledge it, even to themselves, much less to speak a word in favor of one whose very truth of principle had subjected him to a base and unmanly persecution. But as the excitement of their feelings died away, there were not a few to admire, secretly, and some to venture an expression of the dignified firmness with which Harvey had borne up against him; even while there was not a voice of encouragement lifted, nor a word uttered in his favor.

"If Green had dared to lay his hands on him, he would have found the lamb changed into a lion," one ventured at length to remark.

"Yes," said another, "I saw by his eye, and what is more, Green saw it too, that if any personal violence were offered to him, he would have defended himself to the last."

"It is certain," another remarked, "that in all his deportment, Harvey is consistent. If he does not join us in our tricks to annoy the faculty, he does not, unasked, become a mean informer."

"Yes, but if he knew, and were asked, he would not conceal the truth," broke in one, with something of indignation warmth.

"And would you blame him for that?"

"Certainly I would; from my very heart I despise an informer. I would die before I would become evidence against a companion."

"You and he have learned your morals in different schools," was the reply. "However, I might fail to act up to his high sense of right and wrong, I cannot, and dare not, admire his fearless consistency of conduct. There is not another in the whole institution who could have stood up as he did, when all were opposed to him, and the infliction of corporal punishment threatened to be added to the disgrace that was thought to be inflicted."

"That's all very pretty. But I don't believe a word of his moral courage. It was a mean timidity that prevented his joining us, and sheer cowardice that kept him from knocking John Green down. Why, I would have fought him until I had him, but he insulted me as he did Harvey Willet."

Thus there still continued two parties. One fully in the belief that Harvey was a coward, and mean-spirited; and the other more than persuaded that the opposite was the truth.

It was about a month after the exciting event just recorded, that the inhabitants of the quiet village where stood the literary institution to which Harvey was attached, were aroused by the startling cry of "fire!" Every student of course repaired to the scene of destruction. The building which was on fire was a dwelling-house, and a large portion of it was enveloped in flames when the great body of the students arrived, among nearly the first, on the spot.

Just at this moment every heart was thrilled by the appearance of a mother, with her three children, emerging from the burning house. The poor woman looked about her with a bewildered air, her face deeply pale, and terror sitting upon every lineament.

"Where is Jane?" she suddenly exclaimed, as those near her side, unmindful of Harvey's quiet vindication of himself, and unable, in the fevered state of mind, to perceive how far above mere animal courage was the moral power within him, that enabled Harvey Willet to withstand the almost overwhelming opposition of his excited and thoughtless fellows.

"Why do you not carry out your scheme of rebellion, or abandon it?" Harvey asked, turning to the young man who had last spoken. "Most certainly, in carrying it out, you act without me."

"O, let him alone," now spoke up one. "He wants to carry favor with the faculty."

"Let's duck the puppy!" said another.

"If he wasn't a mean, cowardly fellow, he would knock you down for that, John," hastily exclaimed one standing near.

"O, of course, but I knew what kind of stuff he was made of," was the reply. "Come on, let's duck him," he added, advancing toward the unyielding student.

Harvey Willet folded his arms, and fixed his eye steadily on the individual who approached him. The latter could not brave the calm resolution of his master, but paused, saying,

"Come on, let's duck him."

But none seemed inclined to join in that kind of sport, for there was not one who did, unacknowledged to himself, feel the moral superiority of the young man whom they were trying in vain to bend to their wishes, and, in spite of themselves, a respect for his firmness and integrity of purpose.

A few silent moments passed after this proposition, and then, with various exclamations of contempt, the whole party turned away, and left Harvey Willet in freedom.

Although, under the impulse of angry feelings, the whole body of students had sneered at Harvey's honorable scruples, and well-nigh proceeded to personal injury, because he would not join them in a wrong action, yet such was the power of his opposition, that a serious riot was prevented. A calmness and reflection succeeded to their irrational conduct, and a strong reluctance to carry out the scheme of rebellion they had originated. And finally, from the suggestion of doubt and scruples, the whole party came to be abandoned.

In sensibly, a respect for the consistent firmness of the student against whom they had been so incensed, came over their minds. A few, however, felt disappointment; and not infrequently alluded to the rare sport which they had promised themselves, and made no scruples of continuing to charge it failure upon the cowardice or mean spirit of Harvey Willet.

From that night no student breathed aught

against the upright, brave, noble-hearted young man. He was ever after loved and respected.

There was now no misunderstanding his true character.

NATIONAL ANTI-SLAVERY STANDARD.

SEPTEMBER 28, 1843.

KENNETT SQUARE BOARDING SCHOOL.

For Young Men and Boys.

THIS institution occupies one of the most pleasant and healthy situations in Chester County, Pa., on the mail route between Baltimore and Philadelphia, and about 12 miles northwest of Wilmington, Delaware. With each of the above-mentioned cities, there is an easy communication.

The course of mathematical instruction will include algebra, geometry, plane and spherical trigonometry, surveying, mensuration, astronomy, &c.

The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught.

Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

Parents may rest assured that the most careful attention will be paid to the health and morals of the pupils.

The neighborhood has acquired no small degree of distinction for its highly intellectual and moral standing.

Scholars, coming from a distance will be expected to board at the institution, where they will be under the constant care of the teacher.

TERMS.—For tuition, boarding, washing, &c. \$30 per term of eleven weeks, one half payable in advance. An extra charge of \$4, will be made for instruction in either of the languages. Boys, under twelve years, studying the common branches only, may be admitted for \$25 per term. Pupils will furnish their own wash-suds and towels. Books and stationery furnished at the usual rates. Persons residing in the immediate vicinity, will be admitted as day scholars.

The term will commence the first second day in the eleventh month (November). There will be two vacations, one in the spring, the other in the fall.